

Sermon Prea-

bed at *Paules Crosse* the 17.

of *Nouember* An. 1589. In ioy-

full remembrance and thanksgiuing

unto God, for the peaceable yeres

of her Maiesties most gracious

Raigne ouer vs,

now 32.

By *Thomas White* professor

in Diuinitie.



Printed by Robert Robinson and

Thomas Newman. 1589.



To the reader.



Could not
(Christian
Reader,)
deny, so ma-
ny requests,
& reasons, of
my friends;
for the prin-
ting of this poore Coppie, (though they
were onely moued by affection there-
vnto) yet because the matter is so
needfull for our age, and world, where-
vnto this little treatise tendeth; as to
vnitie and loue, both in Church and
cōmon weale, & to hartie thankf-
giuing, and praier, vnto God for the
blessed raigne of our most Noble and

Christian QUEENE ELIZABETH
I was, and am the more willing, to yeld
unto their desires herein, to make it
common for the benefite of our coūtrie,
not regarding my selfe so much, as to
use anie addition, or alteration, but
simplie to send it foorth, as it was deli-
uered to the people: Praying God to
giue it that successe in the hearts of the
Readers (printed:) as it seemed to
haue in the mindes of the hearers
(preached:) and so it shalbe double
printed: which the Lord graunt, to
whom I do euer comend thee in Christ.



Luke 3.

- 10 Then the people asked him saying, what shall wee doe then?
- 11 And he answered and said vnto them, Hee that hath two Coates, let him part with him that hath none: And he that hath meate, let him doe likewise.
- 12 Then came there Publicanes also to be baptized, and saide vnto him, Maister, what shall wee do?
- 13 And he said vnto them, Require no more then that which is appointed vnto you.

14 *The Souldiers likewise demanded
of him, saying, And what shall
wee doe? And he said vnto them,
Doe violence to no man, neither
accuse anie falselie, and bee con-
tent with your wages.*

in. 11. 11.

THis text (Right Hono-
rable, and beloued in
the Lorde) maie be di-
uided into two partes.
A Question, and an An-
swere, for I doe not take
it to be anie Dialogue, or discourse, but a
plaine Question moued by the Iewes, to
Iohn the Baptist in the wildernes of Iu-
dea, by the waters of Iordan.

From the building of the second Tem-
ple vntill now, they lacked Prophets, and
well worthie they were to bee without
them; for they had killed all that were
sent vnto them, as Steuen challengeth
them, Acts 7. 52. *Which of the Prophets
haue*

hane not your Fathers slaine? Nowe Iohn
 comining and preaching according to
 the Prophecies that went before of him,
 not after the old and ordinary manner of
 the Prophets: but crying: *Repent for the
 kingdome of God is at hand*, and Baptizing,
 in the wildernes: the common people, as
 their maner is, to follow new things, and
 to see a Prophet: hauing seen none a long
 time before, they run out of all places and
 come vnto him; and not the people only,
 but the *Pharises*, & the *Saduces*, also, Mat.
 3.7. Now whē Iohn saw, the *Pharises*, the
Hypocrites of the world, come to his Bap-
 tisme, he mends his stile, and welcomes
 them, as Hypocrites shoulde be welcom-
 med, with *O Generation of Vipers, &c.*
 And so performed one part of his office,
 which was to cast downe mountains: But
 because the way was not yet plaine for
 the Lord, except he filled the valleys al-
 so, and the valleys trembled nowe as it
 were with an earthquake from the hils;
 for the common people beeing smitten
 through with feare, for the words which
 he spake to the *Pharises*, they come and
 and

3 *A Sermon preached*

say (*what shall wee doe then?*) And hee answereth them mildely, as it followeth in the Text, comming to a lower kaie. And this was their Question. The reprehention of the Pharises.

Ob. Now if this place seeme to any man, vnmeet for our cause and occasion this day, which is to reioice and not to heare reproofe; who altogether are or ought to be in thankesgiuing, for benefites before the Lorde (as wee all, and euerie one haue infinite cause.) Surely he thinketh no other thing, then I my self sometimes did thinke: but when I doe remember the world wherein we liue, and the prouerbe (*It is good to be merrie and wise*) and call to minde that the Prophet where hee wil-
leth *Kinges to serue the Lorde in feare*, hee woulde haue them to *Reioice with trembling also*, Psal. 2. I durst not sunder that, which hee had ioined so together. Therefore that wee might haue a better sight of our selues, and a more full sence of him, with whom this day wee haue to doe, I thought I coulde not better giue you exhortation to thankesgiuing, then
ioined

joined with some precepts of those duties, which doe most of all expresse the same, that neither I might runne nor you reioice in vaine: and that *the wise man might not reioice in his wisdom, nor the rich man in his riches, nor the strong man in his strength, but that he that reioiceth might reioice in the Lord,* as it is in Iere. 9. 23. And then I say not onely with the Apostle, 1. Thess. 5. *Reioice alwaies.* But as he speaketh in the 4. Phil. 4. *Reioice alwaies, and againe, I saie Reioice:* and if there were such neede, I would sing with the Prophet in the 118. Psalme, *This is the day which the Lord hath made, Come let vs reioice and bee glad in it;* or I would daunce with him before the Arke, or do any thing that might prouoke you to ioy: But our God requireth not such outward things now, let vs therefore offer him our soules; and to giue the Prince this day both, *Grace and Glorie,* (as shce well deserueth at our hands) in the name of God let every good man strine, and straine himselfe, (so that he bee found thankfull vnto God.)

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as those which heard Peter preach in the 3. of the Acts, where three thousand had their harts wounded, & cry (*Men and brethren, what shall we doe?*) who being instructed, beleueed; and baptized, were added to the Church: yet they are in the way, a light is risen vnto them, and they begin to grope and feele after it.

As yet they seeme somewhat to fauor of themselues: for the Multitude giuen alwaies to extreames, either to madnes, or feare, say (*What shall we doe then?*) The Publicans accustomed to flatter (an vsual thing in Officers which gain more by licking than by byzing,) they speake faire (*Maister What shall we doe?*) The Souldiers hoar and rough fellowes, speake after their fashio bluntly, (*And what shall wee doe?*)

Multitude The *Multitude*, is called a *Beast* with many heads; if euer it might be saide of any Multitude, surly it might be said by right, of the generatio of the Iews, of that same seede, which is saide to bee innumerable for Multitude, Gen. 16. 10. You may haue a patterne of this Multitude in the desert

fert, heere by them, which were before in
 the wildernes with Moses, where forty
 yeares long, they did nothing else but
 grieue the Lord and his seruant Moses, or
 if they shal be thought better afterwards;
 when they were in *Canaan*, not one of the
 Prophets will say so: Isay saith they are *a
 people whose necke is Iron, and their browe
 brasse*, Isay, 48. 4. And that is more then,
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 them, vnderneath a parable of *Children
 sitting in the market place, and playing to
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 nor be merry, for ought that they could
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 mocked Christ, when they assisted Iudas
 the Traitor to take him, and brought him

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Points noted
in both
parts of
the Diuifi-
on.

In the Question, brieflie you may note these thinges, First, who moued it? Secondly, what is the matter moued? Thirdly, the manner, how they doe propose it? Where the force of the worde appeareth at large. Likewise if you please, you may obserue in the Answer, 1. Who made it? 2. How hee giueth it? 3. What it is in substance? Where the scope and purpose of this place doth shewe it-selfe vnto you: within the compasse wherof, are rainged many dueties of the Minister, and the Multitude, of the Prince, and of his Officers, of the Captaine, and his Souldiers; that is of both states, of the church & Common-wealth, and in both conditions, of Peace, and Warre.

For the first, who they were that came vnto Iohn? generally they were the Iews, but more, specially they are said to be of the *Multitude*, of the *Publicanes*, & of the *Souldiers*, that is, some of no Vocation, as the (*Multitude*.) Some of publike calling, as the (*Publicanes*.) And some as it were between both, as the (*Souldiers*.) Mathew recordeth, that there were some of the

Rulers

Rulers there also? but belike they were too wise to bee lured so soone, Luke reporteth nothing of them here.

Secondly, what woulde they haue? 2 they seeme to aske somewhat, but they cannot tell what? For beeing troubled in minde and ouercome, as it were amazed, and amazed in soul, like poore soules, they crie out, *What shall we doe?*

Thirdly, For the manner how they do 3 propose it? They are not nowe in iest, either to please themselues, or to displease other, as the *Athenians* handled Paul in mocking him: Actes. 17. Neither speake they so gloriouſlie, as the foolish young man doth Mat. 19. *Maister what shall I do for eternal life?* They haue no great hope of heauen yet: their case is rather how to auoide hell, whereof they are afraide. Much lesse speake they malitiously for to intangle Iohn: as the Pharises and others often delt with Christ, they are safe enough from intangling Iohn: themselues tumbling in Iohns nette. Beeing at a full point, and driuen to the stand: and albeit at the first remoue they come not so far,

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before *Pilate*, following the cause with wonderfull importunity, crying, *Crucifie him, Crucifie him*, neuer ceasing vntill the the only sonne of God were slaughtred. And with what successe Christ laboured among them, with all his miracles and mercies, and whole three yeares preaching (the Church gathered of 120. soules or thereabouts) doth witnes *Act. 1.15*. And doth note the Multitude to be both pestilent and peruerse. And surely the religion and life of these here, coulde not be better then theirs there; where all things were so corrupted as they were, & yet of this Multitude, some were woonne vnto the Gospel.

Publicans

Then came the *Publicanes*, men worse then the Multitude, for you may iudge of their honestie, when you shal alwaies see them fellowed with *Harlots* in the scriptures, so that a man of good name and fame would not willingly be seene with them: and it was objected vnto Christ, as a fault when at the conuersion of *Mathew the Publicane*, hee did sit in his house, and eat with them; it was saide, that *hee was*

a friend to Publicanes and harlots. *Matth.*
9. & 11.

They were not Iewes these, but officers
for Cæsar among the Iewes. (They tooke
the tribute.) If it please you to see a proud
Painter that cannot see himselfe, and yet
can draw other mens faces true inough,
read yee the 18. of *Luke*, where a *Pha-
rise* standeth praying in the Temple, and
praising God for that hee was not like to
other men, as an *Extortioner*, *unjust*, or an
adulterer, and pointing to the poore Pub-
licane, painteth him out thus: (*nor as
this Publicane?*) where hee maketh him
worse then the former, which needed
not, neither did the *Pharise* so much
brande the Publicane there, as *Christ*
himselfe, which proposed that parable,
to the *Pharisees*, rather to shew thē their
shame, then to note the others sinne. But
in the 18. of *Matthew*, where he sets an or-
der to reconcile men being out, & would
haue a man to deale priuately with his
brother, and to tell him of his fault alone,
and if hee will not heare thee, then to take
with thee one or two witnesses: and if he will

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not heare thee yet : then to complaine to the Church, but if hee will not heare the Church, let him be vnto thee as an Heathen & a Publican, that is worse than a Pagan. So that it appeareth there, cannot be a worse man then a Publicane, which will do wrong, wil heare no man, nor the Church, that is neither God nor men : and yet such are caught here by the word.

Soldiers. Thirdlie come the *Souldiers*, and if it be possible, thrise worse then the formes tobe, (not for their calling) but for their condition. And if you will trie these by their fellowes also, which liued after the, and were better taught, and yet were the worst men aliue, you may safely conclude, that these could not be much better, for men exercised in blood, without the great grace of God, doe growe barbarous and beastlie.

Who platted the crowne of thornes, and set it on the heade of Christ? Who stript him out of his cloathes and roabed him in derision, but after robbed him in earnest of all his cloathes : so speaketh Iohn 19. 24. *The souldiers did these things, indeede.*

indeeda. Who so vilde as so mocks him
 in all the anguishes of his soule, when he
 hanged the most miserable one that euer
 was, striving betweene life and death,
 heauen and hell, for the Redemption of
 the worlde, and then to giue him Vine-
 ger, and Gall, for his last draught? Who
 so bold to take a speare, and to thrust it
 into his side, till bloud and water follow-
 ed after? Who so impudent, for none
 to lie, and say, that his bodie was stolne
 by his Disciples out of the graue, to blind
 the world from seeing the *Sonne* rising,
 which was as apparant, to them that saw
 him, as the *Sonne shining*? Read ye, con-
 sider ye, and wonder: for souldiers are o-
 uercome here, not with weapons, or
 wounds, but with words onely.

Where the ynspeakable force of the
 word appeareth, that albeit the mul-
 titude hated the Publicanes, and the Pub-
 licanes the multitude, and the Souldiers
 them both, and all of them God and his
 Christ, yet notwithstanding at once prea-
 ching of the word, so manie in number,
 and such manner of men in Nature, are

suddenly here chaunged, and (as *Isa* prophesied it should be in the kingdome of *Christ*) a *Wolfe* is turned into a *Lamb*, (for so is this multitude) and a *Leopard* into a *Calf*, (for so are the *Publicans*) and a *Lyon* or a *Beare* (such as these *Souldiers* were) into a verie *Cow*, and doe crie as *Cowherds* (*What shall wee doe?*) *Esa* 11. 6.

he praise
of Gods
word.

Howe excellent the word is, the title that it beareth, teacheth, whe it is called (*the word of God*) and the ministers thereof in both the Testaments are tearmed (*the men of God*) of the which the former prefers the word before all other things, and the latter doth almost fellowe men with *Angels*, but our point now, is to consider the force and vertue of the word, which you may see here to be, as it is affirmed in the fourth of the *Hebrewes*.

Quicke and mightie in operation.

I speake not of the worde the (*Sonne*) and substance of his father, but of that worde, which bringeth the trueth, which is from euerlasting. As the *Sonne* by his beames brings downe the light vnto the worlde, which light was made before the

Sunne

Sonne. Gen. 1. 5. John calls himself a voice, but not the worde, much lesse the Truth. As the voice is before the word, so truth is before them both, of the which truth, mortall men shoulde neuer bee capable, without the worde, for by the worde the seene of righteousnes doth arise vnto vs, and by the worde things passed and to come, are made present to our faith.

After manie waies and diuerslie, this worde was giuen in former age, as by *Dreames, Visions, Reuelations and Angels* &c. But in these latter daies after one vniforme manner and order, namely by the *Sonne, the Lord and heire of all* Heb. 1. 2. A comparison here of the Law and gospel, (as two stones smitten together cast forth fire) would giue a light; but I had rather applie my selfe vnto the Gospel, whereof I am a minister.

And in the gospel how manie Metaphors hath the spirit, to expresse this one thing vnto vs, for after manie proper Epithetes. As the *word of faith and truethe*, The *immortall seede*, 2. Pet. 1. The *power of God to save*, Rom. 1. and the like, it is com-

pared to *anuen* for seasoning, to *horne* for
 swerening; to the *hammer*, for breaking
 the harde flinte. Ier. 23. To *fire*, for bur-
 ning the drosse. Ier. 5. To a *Sword* for cut-
 ting, and to a *two edged sword*, Naie it is
 said to be sharper the any *two edged sword*
 Heb. 9. 12. The one can but enter the
 bodie, and pearce the bones, or if it can
 deuide betweene the bodie and the soule
 it is all. But this sworde called *the sworde*
of the spirit. Eph. 6. can deuide betweene
 the *Soule* and the *spirit*, Gaging the hart
 and renting the raines: where no other
 sworde, no not that brandishing fire
 sword of the *Angel* that kept the garden
 of Paradise, can come. Gen. 3.

Neither are these things spoken of the
 worde, as it goeth out of the mouth of
 God, for so it exceedeth, as it proceedeth
 out of the mouth of Christ, which Iohn
 saw as a *Sharp two edged sword*. Reu. 1. 16.
 but as it cometh out the mouth of me, &
 therefore Peter when he called it the *im-*
mortall seed. 1. Pet. 1. 23. hee addeth
 straight, & *this is the word which we preach*
unto you: & Paul doth not say the (*word*.)

but, (wee) are the fauor of life or death: 1. Cor. 2. 16. I graunt that a hart well affected, as an instrument well tuned, doth sooner answer the sweetnes of it, when it soundeth) but where is that hart before the worde hath made him such a one? likewise I confesse that men by despising thereof, doe make it weake and wearish to themselves, but if the worde bee weake to faue, take heede, for it is strong to destroye: Water searcheth and Winde shaketh mightie things, and the voyce of thunder smiteth with terror the harts of Lyons. Psal. 29. But al these things can nothing moue *Mans hart*, as the word doth, which woorketh powerfullie as well in good, as bad, learned as vnlearned, Kings, as Private persons: In all men that heare it, one way or other, it woundeth as well Caine, as Dauid, & Saul, and Achab, as Iosias and Hezekias; as well Iudas, as Peter, but after a diuers manner. *Balthazar* the King when he saw it written, his loynes loosed Dan. 5. 6. *Iosias* hearing it read, his heart fayled: 2. Reg. 22. 11. (but after an other sorte.) Why, the

the Prophet themselves, when they were made but messengers thereof to other men they crie out, one, *O my loynes, my loynes*: *Isay* 29. 16. Another, *O my bellie*, *Abac* 3. 16? For it searcheth all the bowels, *Prou* 20. 27. and cutteth as it goeth with a double edge, either to plant or to supplant the soule.

It sleiyeth the wicked man aliue, although hee woulde fayne haue it, die in a tempest, when he heareth it: yet it leads him into a *Labyrinth* and leaues him not untill it sende him to death, or desperation, *Antichrist* if euer hee shall receiue his deathes wounde, it is not with Iron or Steele but with the breath of Gods mouth, that is the word. *2. Thess.* 2. 8. The *Dinell* himselfe is put to flight in the desert with no other instrument then with the word. *Matth.* 9.

And it is a wonderfull aduantage that *Sathan* hath against *Christ* in that he holdeth the first possession in all men, and except hee were more stronge in deede, that commeth afterwards, there were no hope of cuer recouering anie one.

But these conuerted are good witnesse:
 here, who is greater, *Christ*, or *Sathan*: and
 not onely these, but their *Corrupters* and
Captaines also; euen the *Pharises* and *Sad-
 duces* doe witnesse the same thing, who are
 said to be conuerted, *Marth. 8.* and *Iohn 12.*
 Men doe verie hardly change their minds;
 especially, if they bee *Learned*, or *Rich*: and
 hence groweth all the mischief among vs,
 that men proue *Pharises* in the Church, &
Cammels in the common welth: *Knowledge*
 maketh not the Pharise, but the proud con-
 ceit; nor *Riches* make a Cammel, but wret-
 chednesse; by which meanes, if it were pos-
 sible, *Sathan* would stoppe all the course of
 the word, but he cannot, for what Ground
 the gospel, the *Woode*, hath woon in the
 world (in spite of the God thereof) and all
 his followers, the *Pope*, the *Turke*, and other
Tyrants, the Church euerie where doeth
Witnesse; and with vs, *Reioycing* and *Trium-
 phing* this day, doth confesse, to the glorie
 and praise of God, saying, that *The truth is
 greary, and hath preuailed*, and praying that
 it may preuaile for euermore. Amen.

All these here, as it were with one voice,
 doe

do acknowledge their sinne past, and their present ignorance: O when wil our *People*, & *Publicans*, & *Soldiers*, doe the like? when will they say, *What shall wee doe?* I would they woulde but say, *What haue wee done?* wee could answere them so both, in two words, and counsell them also, saying but this? (*doe the contrarie.*) Some there are that can speak smoothly enough, as it were with *Isaacs* voice, but feeble them, and you shal finde the shrowde and rough, for they haue the hands of *Esau*.

The Lawe did not admit the *Multitude* to approach the mountaine of *Syna*, more the very brut beast, *Exo. 19*. And vnder the law they came not but to the *Doore of the Tabernacle*, where the beast wēt further, *Leuit. 4*. The Pharises counted the comon people wilde, and cursed; *Men that knew not the Law*, *John 7. 49*. And *Papists* made the same reckoning of you when they called themselves *Spirituals*, and you but *Lay* and *Temporall men*, and bard you from the *Reading of scriptures* which *Christ* bad you to *Search*, *John 5. 39*. But now you are come, not vnto that terrible Hill *Syna*, but vnto the
mountaine

mountaine of the Lorde, (*Sion*,) not to the *Doore* of the Tabernacle, but to the *Altar*: not with *Beasts* for sacrifices (for now they are all vncleane to be offered) but with your *Selues & Soules*, which the *Apostle* calleth, *The reasonable, liuing, and acceptable sacrifice, and service of God, Rom. 12.1.*

You haue heard and heard againe, this word which is so effectuell heere, but we haue neither hard, nor seene of any great successe thereof in you, the fault is somewhere, either in the worde, or in vs, or else in you; let vs al cleare the word, because it is the *Immortall seede*. And do not you accuse vs, seeing we neuer sowed the seede which bringeth foorth that fruite whereof wee haue cause to complaine, we make your selues the Iudges, as God doth make his owne people, *Esa. 5.* It is the *Enuious man* hath done it, to whom you haue yelded rather then vnto vs, for you will heare when & whō you please, what and howe you list, there is no rule with the multitude: teach them and they will teach you: for euerie man maketh a

croſſe of his duetie: And albeit they are not full ſo bad as thoſe which answered the Prophet plainely, *We will not do what thou commandest vs*, Ier. 6. Yet they are nothing neere ſo good, as thoſe which ſaid to Moſes, *whatſoever thou commandest vs, we will doe*, Exo. 19. I would they were but ſo forward as theſe, to ſay (*What ſhall we doe?*) (except they feare the ſtatute of troubling vs in preaching) which in ſuch a caſe I thinke they needed not to feare.

- But this *vertue* and force, which wee haue ſhewed to be in the word, commeth neuer out of the word, but as fire commeth out of flint, when it is ſtriken: the word read profiteth, but to prepare men for their teachers. Moſt true was the answer of the *Eunuch*, Acts 8. When *Philip* asked him whether hee vnderſtood that he read, he ſaith, *How can I, without an interpreter: Faith commeth by hearing of the worde*, all ſides doe conſent, but the queſtion is whether it bee wrought in vs by the word preached or read? they that doubt, let them conſider the place, *Rom. 10. 14.* and tell mee whether they finde
not,

not, that that hearing, which doth ingender beleeving, be not inseparably tied to Preaching, or no. I would not that men should learne from hence to despise the reading of Scriptures : (as some haue done) seing it hath his singular vse in the Church, But that men so esteeme of vs, as of the *Ministers of Christ*, that is as *The disposers of the secrets of God* : 1. Cor. 4.

Therefore the Position and Proposition is necessary, and not to be denied, that there must be me teaching in the Church, not onely *Apt to teach*, but they must teach, except it shall fare with them as it doth with (*Genus*) in Logicke, to preach *Potentially*; The labour of an Husbandman returnes into a ring, that is, it knoweth no ende, and *You are the Lords husbandrie*, 1. Cor. 3. Wherefore there are two other Requisites, which hee may not bee without. 1. *Faithfulnesse* to giue meate and not poyson: The second, *Wisdom*, to giue to euery man his owne portion, and that in season too, Luke 12. 42.

And all this is nothing yet, without the Grace of God: it standeth much in these,

but not all, for men can goe no further than men can goe, as in *Baptizing*: If *Ihon* goe before with water, and *Christ* come not after with fire, or in *Preaching*: If *Paul* goe before planting, and *Apollo* follow him watering, but if that *God* come not after them both, giuing increase; I do not say, our labor is lost, because we haue it, but you haue lost the fruit thereof; because you haue it not: & if it be true, that *Heauen*, and *Earth*, the common *Parents* of all worldly things, be barren; and the *Sunne*, and *Moone*, doe but lose their labour except *God* doe giue to euerie seede his *seuerall bodie*, as it is 1. Cor. 15. howe much more shall it bee true in this pretious and heavenly seed, when *Christ* himselfe hath pronounced to the world, that *No man can come to him, except the father draw him*, Iohn 6. That is before his spirit descend, no spirit of ours, (not so much as one soule) can ascend; and this was the reason, why *Iohn* caught so many here, & *Peter* more, in the 2. of the *Acts*. and *Paul* more then they both: whereas *Christ* himselfe (whom I hope you do not thinke inferiour

inferiour vnto these) who is the Lord; yet doth conuert fewer then they doe, I speak of the externall dispensation of his Ministry in the worlde, for otherwise I know that neuer any yet was conuerted, or shall hereafter be conuerted for euer, but Christ must conuert him; And the reason of successe in all our labor, is only of the spirit, who in Iohn 3. is compared to the *Winde*, which bloweth, *when and where it listeth*.

Faith and religion do come with a spirit, but take you alwaies heede of those spirits which come vnto you without the worde, there be too many of them in the world, which are both fanaticall, freneticall, and satanicall: therefore after the difference and distinction made betweene *God, and Men*, then obserue you but the order of the spirit, when he giueth grace, or increase, not without planting, & watering, neither before, but after; as you may sufficiently perceauie in these conuerts: and it is the second part. 1. *Who answered them?* 2. *How he makes his answer?* and 3. *What it is?*

cond
II

I Who answereth them ? it is John the Baptist, of whom it is written that he was *the voice of a crier in the wilderness, &c.* and not only so, but it is further affirmed, that he was a *Prophet, and more then a Prophet*, beeing of all the Prophets, the very last, and next forerunner vnto Christ, whose way he made right, and his paths strait, with a wonderful resolution, opposing himselfe to the chiefe, and is not holden backe with the respect of any feare, or danger, but prouoketh euen them, that knewe as well howe to reuenge him, as they knew how to strike a dog. His faithfulness made him bolde, and a bolde Prophet is good, but a *bolde man*, and a *cold Prophet*, are both naught.

Christ called him *Elias*, for his spirite surely hee might haue called him *Bonarges*, the sonne of thunder, as the other John was called, Mat. 3. 17. for what a clap of thunder, is this vppon the hils, first to cal the Pharises *Vipers*, and after to threaten them the fire? *The Axe (saith he) is laid to the roote of the tree, and euerie tree, that bringeth not forth good fruit, is hewen down,*
and

and cast into the fire: This *Axe*, is death, a violent death: the *Tree*, man, any man, a Pharisee: the *Fruits*, are workes, and the *Fire*, is hell: Hel fire. So that he threatneth them with no lesse than with death and damnation (as I take it) & that presently except they doe repent, for he giueth the neither day nor time, so that this seemes to sounde more terrible, than that cry of *Jonas*, *Yet fortie daies*, and *Ninmie shall be destroyed*, *Jonas. 3. 4.*

Therefore the *Multitude*, *Publicanes*, & *Souldiers*, hearing these things, by and by begin to looke about them, and remembering the flame to be next the smoke, and fearing the fire, *the wrath to come*, whereof *Iohn* spake, they all cry out (*What shall we doe?*) Vnto whome, hee is said now to answer, for he opposed before, and that hardly: and he vseth so great moderation and mildenes, as he had done seuerity & sharpenes; and how good saith *Solomon* is a word spoken in season? *Pro. 15.* It is like a sweet shoure, that comes after a drought, or like a light that shineth in a darke place. He doth not now flatter, fawning,
or

or fanning the with wind: he leaueth that vnto the *Politiques* of the worlde, which throughly serue their God, with reuiling the good, & praising of the bad, but Iohn speaketh, though sometimes sharply, & sometimes smoothly; yet alwaies truely, charitably, and to the purpose: let vs examine his answer.

XL. *He that hath two Coates, let him part with him that hath none.*

Ob. The first Answer is to the *Multitude*, and it is very fit, and apt, to perswade the to be mercifull, which seeke mercy themselves; But for all that, it seemes scarce sound, and perfect counsell, whereof the people can receiue no profit; for God is not pleased with good deedes for our ill? as if there were a lawe to bind him either to *Accept*, or to *Except*, the one, for the other, as the Iewes did thinke him bounde by the law, for *Sin*, to take a *Sacrifice*, and for a *Soule*, a *Sheepe*? I answer, it is true, that there is nothing in al the *Law*, which may comfort the *Offendor*, because hee is vnder

under the *Curse*: and therefore if hee had shapte his answere out of the lawe? Hee might haue answered thus? *Perish and Dispaire*: but hee answereth them out of the *Gospel*: & for many reasons chooseth the workes of *Charitie*, which he vrgeth not after the Lawe, but after the *Gospel*. And therefore this exhortation dependeth vppon another *Principle*, and on a newe *Lawe*, where, to the *Repentant*, his sinnes are assured to bee remitted: and in lieu of thankfulness, a better life is inioined.

Wherefore hee doth not further re-prooue them now, but spareth them, that as *Iohn the Euangelist*, after the voice of *Thunder*, heard the voice of *Harpers* from Heauen, *Reuel. 14. 2*. So these might hear of *Iohn the Baptist*, after Anger, Fauour: and might see after Fire, Water: and receiue after Commination, Exhortation; wherein hee handleth them so tenderly, as the *Samaritan* did the wounded man: pouring in *olde wine*, and not *new*, for feare of breaking their *old Bottels*, for he knows that the *bruised Reede must not be broken*,

nor the smoking flaxe be quenched, *Isay. 42. 3.*
And therefore wils them rather to breake
their sinnes by *Almes-deedes*, as *David* did
perswade *Nabuchadnezar*, *Dan. 4. 24.*
Not with any Goates offered vnto God:
but with some Coates giuen to poore
men, *Sacrifices*, were Ceremonies which
had their time, but *Loue* is a seruice of all
times both to *God & Man*; and it is most
necessarily required heere for many rea-
sons and respects. First, for the *Multitude*,
as the best thing in their case: *For perfect
loue casteth out feare*, *1. Iohn 4. 18.* and (I
thinke they were afraide.) Secondly, for
the *Church*, whose necessitie coulde not
choose but be infinite then in the begin-
ning when *Hypocrisie*, and *Tyrannie*, had
possessed all. Thirdly, for *Iohn* himselfe,
who auoideth by it, that same suspicion so
oft obiected of the *Pharises* vnto *Christ*,
(that hee spake against the lawe) as our
Pharises handle vs, because we constant-
ly affirme, (*That Faith onelie iustificeth*) ac-
cording to the (*Word*) we haue many e-
uill wordes for it, and though otherwise
we preach and teach good works a hun-
dred

dred times, yet it will not serue our turne. For they conceiue of vs, as of the enemies of all goodnes, where as it is not the *good worke*, but the *merite* of our good workes that we doe so disclaime and abhorre. Lastly, it serueth more for the honour of Christ, when such a Multitude shall be turned and changed by his word not in *Opinion* onely, which often falleth out in the common sorte, through inconstancie, and temeritie, but by *good works*, and such as kindly crosse the soule of an earthly minded man, and for the which many did depart from Christ both sorrowfull and sad? They should now witnes to the world, that they esteemed nothing in comparison of the peace and quiet of their troubled Soules.

And there are but two effectes of true Repentance; *To cease from euill*, and *to learne to doe good*. Hee pursueth the latter, which implieth the former: Hee might haue said, Loue you one another: but lest a People too much giuen to dissimulation should only answere in word and tongue; He calls them as Iohn doth his hearers,

1. Iohn 3. 18. Vnto the *Deede* and *Truth* of *Loue*.

By (*Cloath*, and *Meate*,) here he vnderstandeth all our Substance: for *Foode*, and *Raiment*, is the effect of all that a man can haue in this world, 1. Tim. 6. 8.

Ob. But who should relieue the Poore? the Multitude onely?

So. It is said to the Multitude, *He that hath two Coates, let him part with him that hath none*. There are certaine speciall Duties, which doe concerne one, and not another, but to giue to the Poore, belongeth vnto all Christians, (with this prouiso) *If they haue it*. For Iohn counts it a disgrace in the Church, which is the *House of God*, to see one man with two Coates, and another naked, and yet both one mans seruants: wherefore that equality, where the *Plentie of some, supplieth the Penurie of other some*, is Christian, and not Anabaptistical, 2. Cor. 8. 14. And that inequality where some doe *Surfet*, and others are *hungrie*, is not Christian, but Diuellish, 1. Cor. 11. 21.

I know the Multitude would poss ouer this lesson to the Minister: but if (as they call

call vs men of a Coate) they could proue vs to bee men of two Coates, (men that had it, they should reprove vs the better, (as we doe them.) If wee did it not, Rich men would haue all the water stil fall in- to the Sea . Though *Aarons* oile, rested not on his *Heade*, but ranne downe to his *Skirts*, and smelt better from his *Clothing* then from his *Heade*.

I They doe but dreame that thinke wee are commanded heere to giue halfe our goods vnto the Poore, because it is said (*Let him part with him that hath none*) In deede *Zacheus* gaue halfe his goods vnto the Poore, Luke 8. And so did *Ananias* too: but hee perished with his wife *Zaphira*, for dissimulation, Actes 5. *Christ* in the 19. and 21. of Matthew, bids the Prowd young man *To sel al his goods, & to giue it to the Poore*; (for harde and Knot- tie wood must haue Iron Wedges.) But *Iohn* doth not here define, what, or howe much we should giue, onely he mooueth vs to keepe our Conscience in pittying of the Poore; with such things as wee haue, *And if there be a readie minde*, saith the A-

posſible, *God meafureth a man*, according to that he hath, and not according to that which he hath not. 2. Cor. 8. 12. And if any man ſhould neglect himſelfe by giuing of too much: (which ſeldome falleth out) ſurely he ſhould offend againſt himſelfe, as well as the harde and couetous heart ſinneth againſt others, in giuing nothing, or too little: And if *You gaue all your goods vnto the Poore*, not your Coate onely, *But your bodie?* to bee burned for them; *Tet without Charitie it were nothing.* 1. Cor. 13. 3. For as *Faith* without *Workes* is dead, ſo *Workes* without *Faith*, and *Loue*, are in the ſame Caſe, *dead, and Damned.*

2 Likewise hee doth not Counſell vs to giue of our ſuperfluous things, for who counteth two Coates to be ſuperfluous? Nay, who holds it not verie neceſſarie to haue two Coates, although for ſpeede in an extraordinarie Iourney, it was denied the *Disciples* for the time, to haue two Coates, Luke 9. 3. It is a ſorie *Sacrifice*, or Seruice vnto God, to Giue of our ſuperfluous things? it may well ſerue the Poore, but better gaue the *Widdow* a little

little of hir pouertie, then the Phari-
ses, did of their abundance, great for
the heart, which God respecteth rather
then the hand; may be rich, in Pouertie: I
cannot tel what you call *Superfluitie*? No
man knowes what is *Too much*, except he
knoweth first what to call (*Enough*) but if
to giue where there is no need, or of those
things, which wee care not for, bee su-
perfluous : And if there were euer any
worke of *Supererogation* in the world: this
is like to that, but there is no such worke,
nor can bee: for a man may as well giue
more then he hath, or doe more than hee
can doe, as doe more than he ought in
any good (all being a like impossible vn-
to him.)

3 To whom must wee giue? (*To him
that hath neede*) that is, to him that wan-
teth, then must wee giue to Couetous
men; for they haue not that they haue,
and want as well that they haue, as that
they haue not? But *Iohn* simplic com-
mends vnto vs the *Poore*, whom Christ
would haue in his owne steed to be com-
forted yntill his comming, saying, *Mee*
you

you shall not alwayes haue with you, but the Poore you shall haue alwayes, Iohn 12. 8. Surely there are many Poore; and made many wayes, as well by their owne default, as otherwile: and as they are almost without number, so they are altogether without order, for on Saboth daies, when you are in your best array (they say) they are in their worst; belike bringing their Pouertie, or Hypocrisie abroad, to meete with your Pride, hoping thereby to pro- uoke your Prodigalitie or Mercie: Better care would be had both of them, and for them, but in the meane season thou maist neuer despise him to whom thou maist be like, euen when thou doest despise him: for the Affliction of an houre wil make the proudest stoope and sit vpon the grounde, and forget all former felicitie. Sirac. 11. 27.

Ob.

4 But what Reasons doth Iohn vse to moue the Minde? for men are very skil- full to alledge reasons not to giue; *Nabal* that neuer did good vntil he died, can say, *Shall I take of my bread and my water, and of my flesh from my Shearers, and giue it to men whom I know not?* Euerie word the

Charles

stership than a Seruant, the one giueth, the other taketh Liueries. And though it be *Amore blessed thing to giue than to receiue*: Act. 20. 35. Yet we had rather haue the *Giuer* than the *Taker*. I should hardly perswade such men to giue many Liueries with Christs badge, vnto the Poore that haue withdrawne their owne *Coates & Cognisances* for to be Rich: but if their sheepe could serue the *King and Common welth* in Warre, but halfe so well as they serue their turne in Peace, it were the more tollerable.

But peraduenture this prouision of Sheepe is for *Hospitalitie*. *Hospitalitie*? that is for you of the *Ministerie*? It is true, that a *Bishop* should be giuen to *Hospitality*, 1. Tim. 3. and 1. Tit. And I thinke he must haue wherewithall too. But whether this bee plaine *Hipocrisie* or no? Iudge you, that they would haue it *Good and Necessarie* in a *Minister*, & yet would haue it *Free and Arbitrarie* in themselves, who can spend tenne to one: either let them say it is *Naught* in vs, or let them Count it *Necessarie* in themselves for ve-

rie shame. *Socrates* Cursed him that first did sunder *Profite* from *Honestie*. And the *Common welth* hath no cause to blesse him, or them, who first haue taught our *Gentles*, to degenerate from their noble Auncestors, to leaue their *Houses* in the Countrie for the most part of the yeare, and to keepe *Ordinarie* heere in the Citie, without neede: a tricke of more then *Ordinarie* Gentlemen. And if this were a day for *Reproofe*, I could chalenge you & others for the causes of this and other euils, (*Conetousnesse*) and (*Vsurie*), whereby you do not onely fleece your sheepe, but slay men, & directlie Cut the throate of the *Common welth*; One thing is fallen alreadie (*Cloathing*), If another follow? which doth beginne (*Husbandrie*) I meane, the *Mattocke* and the *Sythe*, (for otherwise we haue too many good husbands) but if that once faile; wee must looke to Reape with our swords abroad, or to haue no haruest at home: and all by Cruell vsurie. Let the great *Masters* of our *Common welth*, looke to it.

But *Vsurie*, is the Marchants fault, Gen-

Ob.

Sol.

men cannot be charged therewith. You know whose fault *Simonie* is, but you will not know whose sinne *Vsurie* is, some say it is the fault of *Marchants*, and others say of *Aldermen*, some of *Gentlemen*, and some of *Plow-men*, and some of *all men*. (all sorts of men.) To cleare this Citie, if euerie man were bounde to exercise the trade whereof he is free, Poore Companies would not then decaie so fast, and *Vsurers* should be driuen to sue for a *Corporation* for themselves, for while they are no Corporation, they are *Free* of al Companies, and this casting of your money into the Banke, will cast a banke about this Citie in the end, and then you may goe purchase *Aceldama*.

I knowe this Citie doth cloath many *Backes*, and feede many *Bellies* of the *Poore*, but yet notwithstanding the *Dead* doe giue more then those that are *aloue*, and therefore if God will haue the poore more provided for: I thinke hee must provide, to take away more of the rich men, and he shall doe them a good turne too (who fearing they shall be poore before

fore they die) if he take them away while they bee rich, and so discharge them of that feare. But why shoulde the minde thus hunt, and labor after *Vanitie*, the day will come, and is comming, when all our substaunce, and our *Money* shal be but as *Manna* was vnto the Iewes: *Hee that gathered more, had nothing ouer, and hee that gathered lesse, wanted not, and that which was left, did stinke the next daie*, Exo. 16. 18. Therefore *Heauen* not your selues in this world, but lay vp your treasure in *heauen*, whither you can haue no direct, and readie way, till you haue gotten the *Moone*, vnder your feete, I meane this *World*, Reuel. 12. 1.

If he had simply commanded vs; it had beene *Sinne*, and *Death*, to haue denied him, but he saith, *Giue, and it shall bee giuen vnto you*, Luk. 6. 38. For thy *Coate* a *Roabe*, for thy *Breade* that *perisbeth*, the *Foode* of *Angels*, for thy *Money* and *Come*, a *Crown*. Neither shall we want our reward in this life: for so runneth the *Couenant* to both worlds. And godlines is *profitable vnto all thinges*, saith the *Apostle*, *hauiug both the*
F 3
promises

promises, of this life, and of that that is to come, 1.Tim.4.8. And we see, that there are some that spend and haue the more, and others that spare and haue the lesse, as Syrac. 11.11. And therefore not only the *Widowe of Sarepta*, found increase by giuing: for if there bee a *Sowing of Breade*, as there is of *Corne*, as speaketh *Isai*, 32. & 20. And if he that soweth liberallie, or sparinglie, shall reape accordinglie, as saint *Paule* saith, 2. Cor.9. both the Prophet and Apostle, do shew vs a good reason of this profit, & increase that may arise by giuing; and therefore *Salomon* in the 11. of *Ecclesiastes*, biddeth vs to *Cast out breade vpon the waters*, and assureth vs that *After manie daies we shall find it againe*. Yet you must not vse *God* for the *World*, for al that. A man were better vse the *Diuell*; for if *God* and *Mammon* cannot wel be serued together, surely much lesse *Mammon* and *God*, or *God* for *Mammon*: For *God* wil be serued for nothing but for *God*; neither shall any man serue him so for nought. Therefore he that gaue the first *Coate* to *Adam*, & all the *Coates* that *Adams* sons haue had, or can haue, &

bid

bids vs not to *Care for raiment*, Mat. 6. 28. Who gaue, I doe not say of two one: but his *Coate* vnto the Souldiers, and his *Bo-die* and *Soule*, vnto the sorrowes of *Death*, and *Hell* for thee. Who saith, *Aske and you shall receaue*, Mat. 7. 7. Let not him aske of vs, & go without: or if the *Promises* of god cannot perswade vs, yet let the *Iudgments* of God preuaile, to prouoke vs. For hee shall surely reckon with all them, that haue woonne this *World*, and lost their *Soules*: that haue giuen him, either no *Drinke*, or *Vineger* and *Gall* to drinke, and as he will recompence any thing in *Mercie*, that will recompence to a *Cup of cold water*, so he will denie any thing in *Iustice* that denied *Dines* one drop of water: and in that day only *Mercie* shall reioice against *Iudgement*, Iacob. 2. 13.

But doe I hope that this doctrine shall take place in these daies, in which *Christ* hath saide that *Charitie* shall waxe colde? I doe not expect it, for if *Loue* should *Rule*, then God should *Raigne*, for hee is *Loue*: but the god of this world cannot abide that, and therefore hee hath sowne all things

Contenti-
on in the
Church.

things full of *Hatred*, yea euen the Church
hir selfe with the seeds of *Discord*: which
albeit shee be but *One*, yet shee is not in
one Vnion, but laboureth with the paine of
hir wombe, as *Rebecca* did, for the *Wife*
of *Iacob*, & *Eſau*, Gen. 25. 22. I know now
that I haue a *Woolfe* by the eares, and can-
not tell whether I should hold him, or let
him goe, (for both is dangerous) I choose
this Text to misse him, and yet he meetes
me, and so meetes me, that I cannot well
auoide him. If the daies were no better
for *Lawiers* to pleade in, then they are for
V's to preach in, I thinke they would hold
their peace: but wee must not hold out
peace, for our tongues are *Trumpets*, not
(*Firebrands*) nor (*Fig-leaues*) but *Trumpets*
to giue warning of any euill approaching,
Eſay 58. 1.

And how euill a thing *Contention* is in
the Church, we haue no neede of forraine
Stories, or discourse to learne: our home
maladies, and miseries can teach vs, but
too well: For *Discorde*, hath separated vs
one from another, for all good purposes,
as *Death*; but sets vs one against another,
for

for al euil as the *Diuel*. Wherefore as the Apostle aduifeth vs in the 16. to the Romanes 17. verse, *They are to be noted which cause this diuision, & distractiō among vs.*

The old faction, which was, and yet remaineth still, is two fold, of the *Anabaptists*, and of the *Papists*: and these troubled our Church mightilie; as *Aram* before, and the *Philistims* behind troubled Israel: but yet *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, and both against *Inda*, haue deuoured more. *Esa.* 9.21.

What is the cause? the Cause? of all this diuision and adoe? for albeit it becommeth Christians, to imbrace Peace offering her selfe, and to followe after her, flying away; because wee can no lesse lacke *Love*, & *Vnitie* in the Church, than we may lacke the *Sunne* and *Mooone* in the world: yet notwithstanding Christians may not so agree, as to betray the truth? Why that is the cause say some? I aske then what truth? I doe not say as *Pilate* did to Christ, *Iohn* 18.38. What is truth? But what truth? for I hope they

be not so foolish, to vnderstand the wise man, Sirac, 4. 28. *For the trueth contend vnto death*: Of euerie trueth? If they coulde Aunswere mee, and Aunswere truely, that it is for that trueth which is saide, Iohn 8, 32. *To make vs free*, that is, for the *Gospel*, and for *Christ*: surely as well as I loue Peace, I woulde say, Contende and striue still, and except there may be *Veritie*, let there be no *Vnitie*; for we haue a iust cause and quarrell against all the Enemies of that trueth, as are the two Sects aboue named, and hee that hath had *Zeale* and stomake against them, & now hath none, is either *Demas*, or *Judas*, chuse him whither.

But on the other side, to pretend such a cause, & not to proue it, or if there be any other good cause, as *The redresse of some abuses* (which no man in his wits wil deny to be a good cause) yet to follow it out of time, and Place, by importunitie, and vnlawfully, by false, or foolish Libels, which in deede leaue the Cause, and flie to the person; and tende to nothing but to prouoke; I suppose that no wise man can allowe

lowe the course; sure I am, the euill successe thereof doth disallowe it; and if his name should answere his doing herein, as it seemeth hee woulde haue it by the *Title*, and *Purpose* of his bookes, sure hee shoulde bee called for *Marre Prelate*, *Marre Preacher*: for there are fewer of these, and no lesse of those, if not more; since hee practised so to marre them; I Iudge not thinges onely by the issue and euent, but I wish that he had beene more sober, or more silent.

Wherefore I exhort both the one, and the other, (for what haue I to doe with sides) that they play not in the Church, as men doe that are fallen out in the Common welth; where both will be talking of right, but neither wil cease, from doing of Wrong: So let none pretend *Conscience* when it is *Conuetousnesse*, nor *Zeale*, when it is *Malice*, and so by bitter strife & stomake, seeke one to deuowre another, making the *Babylonian* noise, for the spoile of that *Temple*, which at his first setting vp, and long after, had no such noise in it. There was not hearde

the noyse of a *Hammer* at the setting
vp of the Temple, 1. Reg. 6. 7. but the
Babilonians made the Noyse in the pul-
ling of it downe, 2. Chron. 36. 19.

Wherefore let vs not speake, as the Priests
doe, in the 11. of Iohn 48. *If we let Christ
thus alone, all men will beleue in him, and
the Romaines will come and take away our
Place, and the Nation*, but rather let vs say,
and assure our selues; that if wee let him
not alone, and beleue not better in him,
but stande deuiding both his *Caase*, and
Bodie, by vnreconciliable hatred among
our selues; Hee will send them, that will
come, and take *all*; and the *Romaines* be
verie readie to be sent.

Likewise they are to bee admonished
that fill the *Pulpit* too full with these con-
trouerfies, I doe not meane our *Luwatike
libellers*, which cast phrases on both sides,
as madde men doe hurle stones, but I
meane *Men* of my owne Profession and
minde, that they consider; that the *Pope*
hath had too long a *Pause*, and hath got-
ten ground apace, since wee haue spent
our breath about these things, for how so
euer

euer *Martin* flies, he lies in the winde to
 make *Martyrs* of vs, and liues as the *Sa-*
lamander doeth, the better for the fire;
 Wherefore the *Prophets* are to be reclai-
 med by a more certaine sounde of the
Trompe, to oppose themselves to *Anti-*
christ, and not to pursue so whotly, a *dead*
Dogge, or a *Flie*, as *David* saith to *Saul*,
 1. Sam. 24. 1. They are to bee counted
 our enemies that are *Gods* enemies, and
 hate our faith, which stand not vpon smal
 difference, but vpon plaine defiance with
 vs: and all the other odds is nothing vn-
 to that. If *Isaac* may be knowne from *Is-*
mael, *Jacob* from *Esau*, a *Protestant* from a
Papist, and the Contrarie; all lesser con-
 trouersies should be left off, or followed
 in Loue; for the Churches sake: and *The*
fruite of Righteousnesse, is sown in *Peace* of
 them that make *Peace*, saith *Iames*, 3. cap.
 18. And when *Paul*, *Apollos* and *Cephas*
 shall agree, yet shall you finde the deu-
 tion of the people to bee diuision still, as
 it was among the *Corinthians*, 1. Epist.
 3. and the *Prophets* shall haue Worke
 enough to vnite, and knitte, their minds

together, the *Worde* is able to doe it, and you see by this *Multitude*, it hath done it; & when that is done, then though one should say, *I am the Lords*, another call *himselfe Iacob*, and the third subscribe with his hand vnto the *Lorde*, and name *himselfe Israel*, that is, (vse many & diuers names,) as it is Isa. 44. 5. It shall be no matter, for all is one thing, when the *Heart* is one.

I haue ouershot my selfe, and therefore must of necessitie, pretermitt the dueties of the *Publicanes*, and *Souldiers*, lest I bee preuented by the time; I wil referre them to some other occasion where, or whensoever; and applie my selfe now to conclude, with exhortation to Thankesgiuing, our especiall Duety this Daie, praying your patience for the time.

An



An Exhorta- tion vnto Thanksgiuing, for the happie Raigne of *Queene Elizabeth.*



S God onely is to be blessed
for euer, for the people of
God are only to blesse him,
as for the *Lips of the Leaper*,
let them be couered accor-
ding to the Lawe, *Leuit. 13. 45.* For *It be-
comes the Righteous to be thankefull*, *Psal. 33*
Aske not for what thou shouldest praise
him: but rather aske for what thou shoul-
dest not praise him, seeing thou oughtest
to praise him for all things, yea euen for
Euill things, because he turneth *Euill* into
good, to them that loue him, *Ro. 8. 28.*

Not

Not onely our *Redemption* and *Saluation* in Christ, should holde the *Heart* in continuall grace and thanksgiuing vnto God, but also the *Exterpall benefits* of this life. Except we shall deale with our *Blessings*, as Salomon delt with his *Brasse* of the Temple, because it was so much hee waied it not, 1.Reg. 7.4.7. For to leaue the rest to your remembrance, and to speake of the *Common good*, which first, and last, we all haue reaped, by the happy Raigne, of his handmaiden and seruant, our *Gratious Soueraigne, Queene Elizabeth*. Who, by a continuall prouidence and preservation of God, from so many, and manifest daungers, both before and after the wearing of the *Crowne*, (as this day doth witnes) appeareth to be made, and borne, nourished, and preserved, Crowned, and Kept, not for *Hir selfe*, but for vs; not for vs onely, but for *God himselfe*; whose *Sonne* liued in this wretched worlde, 32. yeares, but raigned not an houre. But *Elizabeth* by the Grace of God, Raigning now as wee account 32. yeares, I doe not say hath *Crowned*, but
hath

hath Kissed his Sonne Crowned, and submitted both his *Selfe*, and *Scepter* vnto him, saying with *Dauid* in the 5. *Psal.* 2. Thou art my *King*, and my *God*, And it is they onely that would not haue his raigne ouer them, who crie with the wicked in the 19. of *Luke*, *Wee will not haue this man to Rule ouer vs*, For they cannot wel indure that date of the yeare, (not of *Christs* birth, but of *Antichrists* death in our Church; now 31.) Shee hath come through manie Daungers to the *Crowne*, as *Dauid*; yet God hath giuen her *Plennie* with *Salomon*: Shee hath *Restored* Religion with *Iosias*, but shee hath *Paide* for it with *Ezechias*: Reade the bookes of the *Kings*, I do not say shee exceedeth these, to flatter her, but I say shee resembleth them, to comfort vs. The *Romaines* did greatly glorie in their Emperour *Augustus* *Cesar*, saying, that hee found *Rome* buile with bricke, but left it as a *Marble Monument*. Did not *Hir Highnes* finde our *Coin*, *Copper*; and our *Religion*, *Superstition*; and through the goodnes of God, hath shee not freed our *Country* from

them both. Hee raigneth vnprofitable; that is born, and deserueth not to raigne, saith *Chrysostome*. But shee that cometh vnto vs in a double Right both of *Nature* and *Desert*, let the blessings of both the *Testaments* Rest, on hir Amen:

1 For Dangers, whether shee resemble *Dauid* or no? Consider yee: He afraid of *Saule*, and shee of hir *Sister*. And who was worse beset, he, with *Saul* before, and *Absolon* behinde; or shee, set betweene two (*Marabs*) the one *Crowned* before hir, the other shrewdlie hastening to hir *Crowne*. Reckon you the rest, that Know them, and reckon right, and you shal find hir dangers verie manie, and more then eitheryou know, or can know.

2 For *Salomons* Plentie who gaue *Siluer as stones in the streets of Hierusalem*, 2. Cron. 1. 15. I will not now compare *England* with *Egypt*, or with *Canaan*; but with *England*: *Elizabeth* with *Marie* for Corn, with *Edward* for Coine, and with *Henrie* for quietnes. Papists draw all goodnes to their *Poperie*, although they cannot proue anie good thing in it, or of it, except tumbling

bling and tossing of Kingdomes & Common-weales be good?

3. *Iosias* restored Religion, and not onelie so, but reformed the Temple also; wherefore it is written of him, 2. Reg. 23. *That like vnto him, there was not a King before, neither rose there anie such in Israel after him.* The first wee doe both say, and thinke, of our most gracious *Queene*; but the second (if euer it should please God to giue hir a *Successor*) we would be loath to say.

4. Lastly, how like hir case was to *Ezechias*, witnes that *Prouide* and *Peereles Inuasion*, made by the *Popish Senacherib*, the king of *Ashur*; who openly Pretended, the cause of his quarrell to be our Religion. (So speaketh *Rabsakeh* to the Nobles of *Israell*.) If you say to me, that you trust in your God, Why? saith hee, is not that he whose *Altars Ezechias* hath destroyed? And so glorieth in his superstition; saying, which of all the Gods hath beene able to deliuer his land out of the hand of the King of *Ashur*? where is the God of *Hamath*, of *Arphad*, of *Sepharvaim*,

vain, and of many other Places which his Maister had woon? and comes at length to the God of Israel, and takes his pleasure of him also, and to flourisheth & flourisheth; offering vppon Hostages, 1000. horse, if they could get but Riders for them, Riding, and deriding poore Israel, because their Armie seemed invincible, as the Woodden bridge, or Spanish Navie did.

The cause was sufficient and the quarrell good, for the pulling downe of Altars, Images, and Idols to leaue an Armie against Ierusalem, and for the breaking of one Brasen Serpent, to send in manie Brasen faced Serpents, more feare then ever Raising Rabsake was: who did not onely vpon the walls, and in the peoples hearing, openlie speake odious things against the King, but by Shumelasse and Sedition printed bookes, spread the same over the whole lande, flying as the verie Fire Serpents, which stung the people, and could not be avoided; for how manie Baluams did Baluack send? and how often came they in, who because they
might

might not bee suffered to destroy Soules,
most desperately, they threw away their
owne Bodies, (and the Soules of the rest
if it be possible, alwaies saued) I wish such
honor to all his Saints.

Then *Ezechias* prayed, laide the cause
before the Lorde; and sent to the Pro-
phet *Esay*. Now whether *Elizabeth* did
behaue her selfe so or no? If *Aden* would
denie it, *Angels* wil witnesse it: And *Esay*
doth comfort him, with no other reason
than with this? That he should not feare
them *Because they had blasphemed against*
the Lorde: And sure I am that the People
neuer felt the Prophets more comfortable,
nor the Prophets euer found the People
more couragious, Especiallie when our
Ezechias, seeing that *Assur* was come, &
purposed to fight against *Hierusalem*, toke
present counsell of his Princes, stopped the
passages, Builde fortresses, made many Darts
and Shields: Set Captaines of war ouer the
people, assembled them into a broad place, &
tooke her selfe and spake comfortablie vnto
them: saying, Feare yee not; with him is
an Arm of flesh, but with vs is the Lord our

G O D to helpe vs: Read yee the 2. Reg. 18. & 2. Chron. 32. and you shal find the verie same wordes in the discourse; and you shall not haue two *Histories* more like in the *Processe*, let vs see the *Successes*.

The *Assirian* Armie could not shoot an *Arrowe* in the Cittie; and was not *Spaniards* shotte like to *Iothans* *Arrows*, either ouer, or short? And the same night the *Angel of the Lord* slewe 185000. of the. (as in the daies of *Midian*;) and who can number the *Soules* that perished in the deepe, (as in the daies of *Moses* & *Meriam*) when hee that came riding on the wings of the wind, delt with *Phillip* as he did with *Pharao*.

Then returned *Zenacherib*, and as if there were no other place for him to die in, nor anie other person to kill him in all the worlde; euen in his *Idol Temple*, & before his *God*, his owne *Sonnes* must slay him. Let him take heede of *Fryers*, that hath lost his Sonne at their suite, for I see no reasⁿ, why a *Frier* may not deale with *Spayne*, as hee hath doone with *Fraunce*, seeing *Fraunce* did loue a *Frier* as well as *Spaine*.

Spayne.

But in the meane time, let vs take heed, for the *Diuell* is not dead. Nor *Zenacherib* daunted, for all his ill successe, his *Malice* wil not let him rest, for he prepareth againe, and meanes to make his seconde coming worse then the first, (and I wish hee might doe so.) They say their *Shippes* were too bigge: They will trie what lesse can doe, (their harts are to bigge:) for cannot hee destroy the lesser that did destroy the greater? Or what think they? As the *Aramites*, 1. Reg. 20. 23. *That hee is God of the Mountaynes, and not of the Valleies?* Let not him that putteth on his Armor, brag and boast as hee that puts it off? Our God is able to crosse, and Cursse, all their plattes, and practises of warre, and other wretched meanes, especiallie of vsing wicked Instrumets to bring their purposes to passe; I meane not of our *Papists* onely: which ebbe, and flow, at home with tydings, as the *Tide*; but *Iesuites* more seruiceable the their *Generals*: which hunger after *Kings* heartes, *Connfellors* heades, *Captaines* handes

handes, and *Prophets* tongues, as after meate, and thirst after *Christian* blood as after drinke, whome it is no charitie; but extreme crueltie to releaue; And if this place were *Galgatha*, where *Christ* was crucified, and not *Gilgath*, where *Christians* are Circumcised, I would with the nayled a liue on this Crosse with *Anathema Amaranatha*, that bee so bloudy minded.

Great warres there was before the first comming of *Christ*, & greater there will bee before his second comming, for *Antechrist* must war against the *Saints*, And vnto *Tyrants*, warre is a felicitie, but vnto good and *Christian Princes* a verie necessitie; whose warres are nothing els, but the seeking of safetie and peace.

Our *Gracious Soueraigne*, did suffer long, and too long, almost before shee tooke the Sword in hande, and stood to her defence in the cause of the *Gospel*, against the *Enemies* thereof and the *People* whose hearts shee had *Instilled*, into her selfe, did offer themselves most willingly. Though there might be some *Inhabitants*

of *Merob*, who marching in their bodies,
did not march in their minds so Valiant-
lie To helpe the Lord against the mightie, (as
speaketh *Deborah*) Judges 5.23.

But as *Shee* did then prepare her *Arme*,
and yet made God her *Strength & Steele*,
So let her nowe set vp her rest in *Heaven*,
and giue no rest to them in earth, that
within the compasse of Her *Dominions*
shal seek the setting vp of *Dagon* againe,
either whole, or broken: for why should
Moses suffer the *Calf*? or *Ezechias* the
Serpent? or *Gedeon* *Ball*? or *Elias* *Bals*
Priests? or *Elizabeth* *Balaams* *Prophets*?
seing both the *Idol*, and the *Idol maker*,
& the *Worshipper* are all accursed of God.
And for this cause, the *Pape*s more odi-
ous vnto vs than *Turke*, or *Jew*, and *Popish*
Princes, are as *Sheon*, and *Ogg*, and
therefore is it, that wee say of *Philip* of
Spaine, as the *Lacedemonians* said of *Philip*
of *Macedonie*, we would not haue him to
come into our *Countrie* neither a *Friend*
nor a *For*: for we haue tried his comming
both wayes to be naught, though worse
to vs in (*Marriage*) than in (*Mart*), but our
I God,

God, hath deliuered vs from them both and will deliuer vs still, if we bee founde faithfull, and thankfull vnto him.

The *Cherubins* euer stretched forth their wings, but neuer pulled them in, to flie from the mercie seate, *Blessed are the people whose God is the Lord, for his mercie endureth for euer*: His Anger is but to the third or fourth Generation, and of them that hate him; but his mercie, is to *Thousands* of them that loue him, and Keepe his Commandements, for *Fine yeeres* displeasure, wee haue receiued already *One and thirtie yeeres* fauour: Wherefore as I wish that *Elizabeth* did take vp the Prophet *Dauids* words in the 30. *Psa. ver. 1. & say, I will magnifie thee O Lord, because thou hast exalted me, and hast not made my foes to triumph ouer me*: So would I that the people euery where did sing, euen the same song, for our *Day* is as the *Day of Iosuah*, when the *Sun & Moone* stood still, vntill Gods people were auenged, *Iosua 10. 13.* Our yere as the yere of *Iubile*, when euery man was freed in *Israel*, and I hope and pray that it may prooue vnto vs the

Great Iubile, which was the fiftith yeere. We are not yet in the *December* of our Dayes, but in *November*; neither in the end of that Month, but in the midst, and *Her Highnesse* day: this yeere is the first, after the *Lords* day, and if it be *Ominous*? Behold the signe is in *Leo*, next vnto *Virgo*: and looke your *Calendar*, who standeth in the last Day of the last moneth of *December*, and in the signe (*Pisces*) vnder foote, and you shall finde it to be *Pope Siluester* (as I doe thinke the second of that Name,) who as *Platina* writeth, got his *Dignitie* by the *Diuel*, and seeking of him by *Oracle*, how long he should liue? is answered doubtfully, long; if he came not neere *Ierusalem*, but there hee died the fourth yeere; and hee cannot thriue or liue long, that nowe is *Pope*, nor they that hereafter shall bee *Popes* after him, because they all follow *Siluester* and *Siluer* to the *Diuell*, & do still strue to come neere vnto *Ierusalem*.

There is no *Affection* in the heart, but it will expresse it selfe in the bodie; when *Nature* hath occasion offered, and as it is

an euill Spirit which can bee quiet, when God is dishonored; so that, cannot bee a good spirit, which is sad, or silent, when God is to bee praised: Wherefore let vs not speake as *Dauid* did, (our case being nothing like) Tell it not in *Gath*, nor publish it in the streets of *Ashkelon*; that *Saul* is slaine; lest the vncircumcised *Philistines* do Reioyce, 2. Sam. 1. 20. but rather let vs say, as the foure *Leapers* said in the 2. Reg. 7. 9. when the *Aramites* had fledde, and forsaken the Campe, and left all their provision for haile behinde them; and when these *Leapers* entred their Tents, and did eate, drinke, and carrie away; they saide one to another, we doe not well; Because this is a daie of good tidings and we hold our peace. Wherefore hold you not your peace; but tell it in *Spaine*, and in the *Ilands* there about, where (perhaps) you may come; that as *ELIZABETH* of England liued by the Grace of God, the first howre; so by a much more Grace of God, *QUEENE ELIZABETH* Raigneth this present yeare: For, *HEE* that is mightie hath magnified hir, and Holie is his Name.

And

And in hope of continuall Grate, and
fauour of God this daie, let *Dauid* dance
before the *Arke*, let the *Priests* sing be-
fore the *Altar*, let the *People* shewte in
the *Presence of the Lords*, let all our *Siluer*
Trumpets sound, let our *Sweete* perfume e-
uer goe vp, and let our *Fire* neuer go out
and a *White L.* *roses* smite his *Soule*, that
reioiseth not in neede, because of this
day.

The *Yeres* Kept the Moneth (*Nisan*)
for *Egypt*, and (*Adar*) for *Haman*: Let vs
euerie *Moone* solemnlie, by *Sacrament*,
remember him to whom we owe euerie
Moment of our life, but euerie *Twelue-Mo-*
neth; let vs in *Thankesgiuing* remember
Hir, to whom (*Vnder God*) we owe al our
seruice vpon Earth. And let *Hir Posie* bee
from hencefoorth for euer: (*Eloi-Saba-*
oth; *Elizabeth*, *Alleluia*.) And he shall be
hir God of *Saboth*; of Rest, and Peace,
who hath beene *Hir God of Sabaoth*, of
Force, and Armes; and if the *First*
Psalme, bee but a *Preface* to the rest (as
manie doe account) then according to
the *Number of the Crowne*, I can com-

mend vnto you the 32. Psalme (which o-
 therwise is the 33.) as most precious for
 our purpose, & most proper for *His Perso-*
son. And when the Prophet saith, *Blessed be*
the Lord God of Israell. Let all the people
 of Israel say, *So be it.* And as he concludes
 his *Psalme*, 106. So I conclude my *Sermon*,
Praise ye the Lord, The Lord, (God) the
Father of our Lord Iesus Christ, whom,
 with the *Holie Ghost*, three persons, one
Eternall, Almighty, and everlasting God,
 be all Honour, Glorie, Power,
 and Dominion for euer,
 and euer, *Amen.*

FINIS.



